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ABSTRACT

This paper, number nine in an ongoing series, is part of an interdisciplinary project on the context of reading and reading research that explores similarities and dissimilarities in the response to literature in readers from different cultures. Presented are the written responses from 137 readers in Denmark, Greenland, Great Britain, India, and Nigeria to the Greenlandic narrative, "The Barking Ones," one of the three tales used in the Folktale Project. The responses are listed as heavily edited statements, summarized and edited from readers' essays which were written (after reading the narrative) in response to six questions regarding attitudes toward the story, feelings about the story's content, and readers' understanding of the story's meaning. Section 1 presents background information; section 2 describes the essay collection procedure and the readers. Section 3 lists the readers' responses, and section 4 contains concluding remarks. In combination with the information obtained from the introspection studies described in Paper 7, the statements listed in this paper will serve for the generation of a questionnaire on the readers' experience of "The Barking Ones," to be used in the final data-collection round in the Folktale Project. Three appendixes containing the instructions to the readers, the essay questions, and the form used to report on the essay collection process are attached. (SR)

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A CROSS-CULTURAL, INTERDISCIPLINARY STUDY OF THE EXPERIENCE OF LITERATURE

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PAPER

9

Title: EDITED READER RESPONSES TO THE GREENLANDIC NARRATIVE, 'THE BARKING ONES' FROM READERS IN DENMARK, GREENLAND, GREAT BRITAIN, INDIA, AND NIGERIA IN THE "FOLKTALE-PROJECT"

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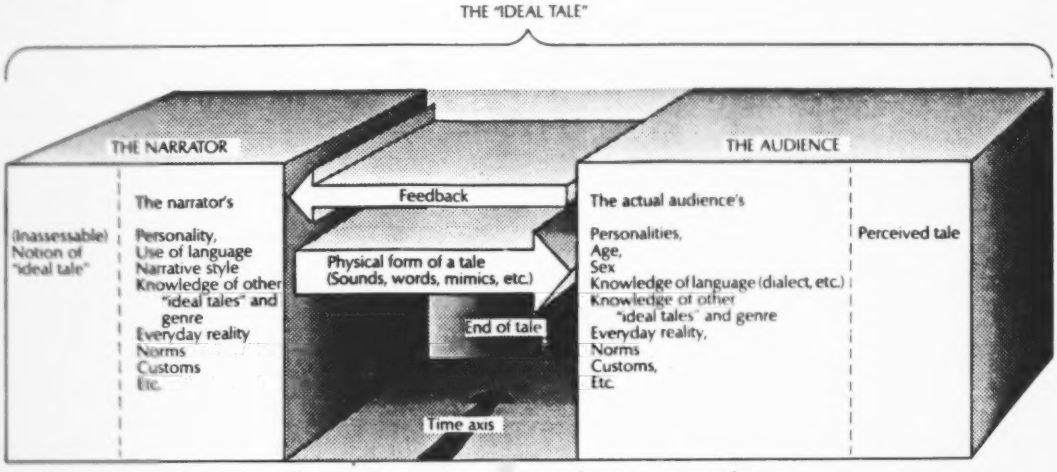

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FOLKTALE. A CROSS-CULTURAL, INTERDISCIPLINARY STUDY OF THE EXPERIENCE OF LITERATURE.

PAPER 9

Edited Reader Responses to the Greenlandic Narrative 'The Barking Ones' from Readers in Denmark, Great Britain, India, and Nigeria in the "Folktale-project".

Authors: Helen Bennett, Cay Dollerup, Iven Reventlow, Carsten Rosenberg Hansen.

ABSTRACT

The present paper lists the written responses from 137 readers to the Greenlandic narrative, "The Barking Ones", which is one of three stories used in "Folktale". The responses are listed as heavily edited statements. This means that the statements must not be taken at face value but are simplistic expressions of multifaceted and long essays. The participants in the study from Denmark, Greenland, Great Britain, India, and Nigeria.

The stories and a page listing six questions were sent to colleges and universities outside Denmark. Only one story was handed out to each student. After having read their story the students were given six questions which they answered.

In combination with the information we obtained by the introspection studies described in Paper 7, the statements listed here will serve for the construction of a questionnaire on the readers' experience of the Greenlandic story "The Barking Ones".

After having been tested out the questionnaire will be used for the final data collection round in the "Folktale-project".

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AUTHORSHIP OF THE PRESENT PAPER

Helen Bennett has undertaken the analysis and listing of the written protocols according to the model used in Paper 3. The analyses and listings have been checked by Cay Dollerup, and the whole paper by the team directors.

Paper 9

The present paper (no. 9 from the "Folktale-project") discusses responses of 137 readers, to the Greenlandic tale, "The Barking Ones". There are 19 readers from Denmark; seven readers from Greenland; 16 readers form Great Britain; 43 readers form India; and 52 from two cities in Nigeria (namely, 20 readers from the University of Nigeria, Nsukka; and 32 readers from the University of Benin, Benin City).

The responses in question are written answers to six questions on preference, the deeper meaning, moral, etc., of the story.

In combination with the information from the introspection studies described in Paper 7, the responses listed here will be used for constructing a questionnaire on readers' experiences of the tale.

I.0 BACKGROUND

The "Folktale-project" explores similarities and dissimilarities in the responses to literature in readers from different cultures. In order best to cover multicultural responses, the project uses tales deriving from three different nations and cultures (viz. Denmark/Scandinavian (European). - Thule Eskimo/Inuit. - Turkey/Islamic).

In previous papers, we have discussed how the stories were identified (Paper 2); selected in experimental studies (Paper 3); and how the stories were established in the "same" version in Danish and in English, the two working languages of the project (Paper 4).

In the main part of the project, we shall use questionnaires on the literary experience in order to obtain comparable information cross-culturally in a practicable way (cf. Paper 1:12-16).

In order to make sure that these questionnaires on the responses tally with the readers' experiences, not only in terms of the contents of the questions, but also of their phrasings, the questionnaires will be generated from reader responses.

The present report lists the responses of readers to one of the three tales, namely, to the Greenlandic story, The Barking Ones. The readers represent several nationalities: mostly Danes, Greenlanders, Englishmen, Indians, and Nigerians.

II.0 THE ESSAY COLLECTION (1985-88).

II.1 The Procedure

The procedure used was the same in all cases: The material was handed out with The Instruction before the reading (Appendix A) stapled on to the story so that each student would read it first. Approximately the same number of students in each class/ session would get each of the three stories. The instruction called for students to read the story they had received, and then indicate when they had finished reading.

When they did so, they got the six questions (Appendix B) and six blank pages.

This new section asked students first to state their sex and indicate which story they had read, and then to proceed to answer the questions.

The answers to the questions were then returned to us together with a brief questionnaire to teachers and others (Appendix C). The present paper lists the readers' statements on the Greenlandic story, The Barking Ones, in an edited form.

II.2 The Numbering

When the answers were received, the readers were numbered consecutively so that each nationality started off with a new hundred. Hence the Danes, who where the first participants, were numbered 1-57. The British readers (101-151); the Indian readers (201-332), the Nigerian readers (401-556); and the Greenlandic readers (601-618).

The readers' sex was indicated by an F for "Female", and an M for "Male".

The answers were then analysed to permit of an overview. The following listing does not do justice to the fullness and the coherence of the readers' written responses, but only indicates some general lines along which individual readers expressed their experience of The Barking Ones.

II.3 The Readers

II.3.1 The Danish Readers.

The Barking Ones was read by 19 readers, (out of a total of 57) participants who were students at Lyngby Statsskole on 14 May 1985. The classes involved were 1y, 2a, 1b. Their age was 17-18.

The Danish readers are 1M-57F. Those of The Barking Ones 1M-19F.

The Danish readers read The Barking Ones in a version which did not contain the information that the story dealt with polar bears. (Cf. Paper 4:35).

II.3.2 The English Readers

The Barking Ones was read by 16 students (out of a total of 51) at Queen Elizabeth's School in Barnet, Herts. (London). The session was kindly undertaken by Dr. Sid Clarke in September 1985.

All the readers were boys, and they are numbered 101M-151M. The Barking Ones was read by 101M-116M.

II.3.3 The Indian Readers

The Barking Ones was read by 43 readers out of a total of 132 students. Four groups of students at the Indian School of Mines, Dhanbad, participated (First semester Preparatory Group; and First Semester B, Tech Sections A, B, and C). The study took place in August 1985.

Professor R.K. Singh who kindly saw the study carried out for the project, has furnished us with the following information: 130 students were from India, 1 from Bhutan, and 1 from Zimbabwe.

They spoke 15 different languages as their mother tongue (Hindi: 78. - Bengali: 30. - Tamil: 3. - Urdu: 1. - Malyalam: 4. - Punjabi: 1. - Assamese: 2. - Gujarati: 1. - Oriya: 1. - Maithi-

li: 6. - Dogri: 1. - Mizo: 1. - Angami: 1. - Dzonkha (Bhutan): 1. - Showa (Zimbabwe): 1.)

They represented 6 religions with Hindu: 120, - Christian: 6, - Islam: 1, - Buddhists: 1, - Jainism: 2, - Tribals: 2.

The readers age was c. 17-18 years.

The readers are numbered 201-333. The Barking Ones was read by 201M-243M.

III.3.4 The Nigerian Readers

The stories and the questions were used in two places, viz. at the University of Nigeria, Nsukka; and the University of Benin, Benin City.

III.3.4.1 The Readers at the University of Nigeria, Nsukka

At the University of Nsukka The Barking Ones was read by 20 readers out of 57 participants. The texts were kindly handed out to General Studies Class A, and Class B, by Mr. Damian Opater on 26 November 1985. The classes comprised 57 second year undergratudate students from Civil Engineering, Geology, Education, Biology, and Philosophy.

There were 49 males and 8 females.

Most of the students mother tongue was Igbo, and most were Christians.

The students from Nsukka are numbered 401M-457M.

II.3.4.2 The Readers at the University of Benin, Benin City

In Benin, The Barking Ones was read by a total of 32 readers out of a total 99 participants at the University of Benin. The study was kindly directed by Professor Dr. C.A. Ocafor in a class on "The Introduction to Oral Literature" on 7 January 1986, where 28 students participated. Their mother tongue was mostly Igbo.

For additional sessions, involving Year II and Year III Eng-

lish (Major) with undergraduates at the Department of English and Literature at the Faculty of Arts, we are indebted to Dr. R. Masagbor and Professor S.E. Ogude. In these classes there were 66 students, 25 males, and 41 females.

There mother tongues varied, but were mainly Edo, Igbo, and Yoruba.

Their religious affiliation mainly Christian and Islamic.

The 99 readers at the University of Benin are numbered 458F-557M. The Barking Ones was read by 458F-490M.[1]

II.3.5 The Greenlandic Readers

When the responses from the above studies had been analysed, we also realised that only three Greenlandic responses in the introspection round (Paper 7), were insufficient for our coverage of the Greenlandic tale. We therefore concluded that it would be wise to supplement the studies above with essays from Greenlandic readers. We contacted Rektor Leif Bo Petersen of the College of Aasiaat, Greenland, and the essay collection was undertaken by Ms. Jette Nørskov Madsen.

The Barking Ones was read by seven Greenlandic readers, (out of a total of seventeen participants). One of the readers in Greenland (607M) was, however, an AFS student from New Zealand. Five were males and two were females.

The Greenlandic readers are numbered 601-607M.

The Greenlandic readers read The Danish version of the tale and are therefore listed after The Danish readers below.

III. ANALYSES

In the following highly edited statements on the story, we have listed readers according to the language version they read: hence the Danes and the Greenlanders who read the Danish version are listed first, and then follow the readers who read the English version in the order in which we received the essays.

III.1 QUESTION 1: Did You Like the story?

III.1.1 The Nineteen Danish Readers: Did you like the story?

No: 12 readers
1M, 2F, 6F, 8F, 9F, 10F, 12F, 13M, 14M, 15F, 16F, 19F.

Yes: 5 readers
3M, 4M, 5M, 7M, 18F.

Not sure: 2 readers
11F, 17F.

Reasons for not liking the story:

It is:
- Unrealistic. 1M, 16F.
- difficult to read because of the language. 1M, 14M.
- too exaggerated. 2F.
- incoherent. 6F, 8F, 9F, 10F, 13M.
- too macabre. 9F, 17F.
- primitive and barbaric. 12F.
- there is no plot. 8F.
- it seems illogical. 6F, 15F.
- it seems confusing and strange. 10F, 11F.

Reasons for liking the story:

It is:
- funny. 5M.
- crazy. 5M.
- exaggerated. 7F.
- imaginative and bizarre. 18F.
- out of the ordinary. 18F.
- a typical fairytale. 7F.
- the way it is written. 4F.
- the woman is punished in the end. 3M.

III.1.2 The Seven Greenlandic Readers: Did you like the story?

No: 601M, 604M, 606F, 607M.

Yes: 602M, 603F, 605M.

Reasons for not liking the story:

- bears cannot speak. 601M, 604M.
- it is too imaginative. 604M.
- it is nonsense. 607M.

Reasons for liking the story:

- it derives from my own people. 602M.

- it is exciting. 603F.
- it is an Eskimo tale. 605M.

III.1.3 The Sixteen British Readers: Did you like the story?

No: 9 readers
- 101M, 103M, 104M, 105M, 107M, 109M, 114M, 115M, 116M.

Yes: 6 readers
- 101M, 106M, 108M, 110M, 112M, 113M.

Not sure: 111M.

Reasons for not liking the story?

- bad grammar. 104M, 111M.
- the language is confusing. 101M.
- it is difficult to follow. 101M, 105M, 114M.
- it is incoherent. 101M, 103M, 104M.
- it is strange/bizarre. 101M, 103M.
- it is vicious. 101M, 109M.
- terrible family relations. 101M.

Reasons for liking the Story?

- it is a typical folktale. 113M.
- it is easy to follow. 108M.
- it is vivid and absorbing. 102M, 112M, 108M.
- it is strange and mystifying. 112M, 102M.
- it is unusual. 110M, 106M.
- it demands a lot from the reader. 110M.

Miscellaneous:
"I enjoyed the story because some of it was so badly written/ translated that the story was either non-sensical or led to double meanings". 113M

III.1.4 The Forty-three Indian Readers: Did you like the story?

No: 8 readers
- 204M, 208M, 209M, 216M, 228M, 240M, 242M, 243M.

Yes: 36 readers
- 201M, 202M, 202M, 205M, 206M, 207M, 210M, 211M, 212M, 213M, 214M, 215M, 217M, 218M, 219M, 220M, 221M, 222M, 223M, 224M, 225M, 226M, 227M, 228M, 230M, 231M, 232M, 233M, 234M, 235M, 236M, 237M, 238M, 239M, 241M.

Reasons for not liking the story?

- it is difficult to follow. 204M.

- it is full of tragical events. 209M.
- unhappy ending. 216M, 228M.
- it is unrealistic. 243M.

Reasons for liking the story:

- it is a typical fairytale. 207M.
- it is exciting. 222M, 239M.
- it is interesting. 230M, 232M, 233M, 235M, 238M.
- it is amusing. 230M.
- it is clear and systematic. 202M, 205M, 217M, 221M, 233M.
- it has a moral. 210M, 221M, 222M, 223M.
- it has a message. 212M, 219M.
- it shows that married couples should not fight. 201M, 207M, 221M.
- it shows the true nature of human beings. 220M.
- it shows that life is a struggle. 229M.
- it teaches humanity. 227M, 233M.
- it shows the reality of modern society. 224M.
- it is rare to have a human polar bear as the main character. 219M, 230M.
- it teaches us not to betray a secret. 211M.
- the woman is punished in the end. 206M.

Miscellaneous:

"It is meant for children and might have an effect on their psychology, as it starts with a quarrel between man and wife and ends with deceit and betrayal". 204M.

III.1.5 The Twenty Nigerian Readers in Nsukka: Did you like the story?

No: 1 reader
- 419M.

Yes: 19 readers
- 401F, 402F, 403F, 404F, 405F, 406F, 407F, 408F, 409F, 410F, 411F, 412F, 413F, 414F, 415FR, 416F, 417F, 418F, 420F.

Reasons for not liking the story:

- poor presentation. 419M.
- bad use of language. 419M.

Reasons for liking the story:

- it is interesting. 401F, 402F, 403F, 411M.
- it is imaginative. 404M.
- it is educative. 401M, 402F.
- it is exciting. 413M.
- it is written short and clearly. 420M.

- good ending. 413M.
- it has a moral message. 401F, 402F, 406M, 415M.
- it shows that evil will be punished. 409M.
- it teaches you to keep a secret/promise. 405M, 407M, 408M, 410M, 411M, 412M.

III.1.6 The Thirty-two Nigerian Readers in Benin: Did you like the story?

No: 6 readers
- 464F, 466F, 473M, 475F, 482M, 490M.

Yes: 27 readers
- 458F, 459M/F[1] 460M, 461M, 462M, 463M, 465F, 467M, 468M, 469M, 470M, 471M, 472F, 474F, 476F, 477F, 478F, 479F, 480M, 489M, 481M, 483M, 484F, 485F, 486F, 487F, 488M.

Reasons for not liking the story:

- it is complex. 473M.
- it is incoherent. 466F, 482M, 490M.
- it is a sequence of events. 475F.
- it lacks plausibility. 473M.
- unfamiliar theme. 464F.
- inadequate depth in the emotional aspect of the human characters. 473M.

Reasons for liking the story:

- simple language. 462M, 476F, 489M.
- it is exciting. 471M.
- it is interesting. 467M, 476M, 477F, 485F, 489M.
- it is direct and easy to understand. 458F, 465F, 485F, 489 M, 470M, 483M.
- good structure. 459F.
- it has imagery and symbols. 448F, 469M, 478F.
- it is didactic. 458F, 468M, 483M.
- it deals with marriage. 460M.
- women are portrayed as traitors. 484F, 474F.
- it teaches you to keep a secret (moral message). 459F, 474F, 476F, 486F, 488M, 461M, 462M, 468M, 471M, 472F, 477F, 487F.
- the woman is punished. 481M, 486F.
- the bear takes on human form. 463M, 479F, 481M.

Miscellaneous:
"It is a reminder of our oral traditional literature". 458F.

III.2 QUESTION 2: What Did You Find Most Exciting or 'Foreign'

III.2.1 The Twenty Danish Readers: What did you find most exciting or 'foreign' in the story?

- it was not exciting. 1M, 2F, 13M, 14M, 18F.
- the mixture of fiction and folktale. 16F.
- the ending. 19F.
- the moral. 11F.
- the location. 5M.
- the use of gall to feed the lamp. 2F, 8F.
- the sniffing bearskin. 6F.
- the bear with human form. 1M, 3M, 7F, 8F, 9F, 14M.
- that the bear invited the woman in. 14M.
- the relationship between man and bear. 8F.
- the bear's violent temperament. 12F.
- the change in scene from the family to the wilds. 11F.
- that the bear and the dogs rise into the sky and turn into a constellation. 3M, 4F, 7F, 8F.

III.2.2 The Seven Greenlandic Readers: What did you find most exciting or 'foreign' in the story?

- that the bear drags the woman by the hair. 601M.
- that man and animal could once live together. 602M.
- that the bear sniffed at the woman. 604M.
- that the story focusses on a bear. 605M.
- there is nothing exciting or "foreign" in the story. 606F, 607M.

III.2.3 The Sixteen British Readers: What did you find most exiting or 'foreign' in the story?

- it wasn't exciting. 101M, 107M, 108M, 109M, 111M, 116M.
- the ending. 110M.
- the word "platform". 104M.
- the location. 104M.
- the bear with human form. 105M, 112M, 106M, 114M, 110M, 115M.
- the de-lousing scene. 104M, 113M, 115M.
- the beating and killing of the woman. 102M, 104M.
- that the bear and the dog rise into the sky and turn into a constellation. 112M.

Miscellaneous:

"Perhaps the only 'foreign' aspect of the story which wasn't exciting, merely interesting, was my reactions to such an unusual story." 101M.

"Violence does not necessarily qualify as excitement". 107M.

III.2.4 The Forty-three Indian Readers: What did you find most exciting or 'foreign' in the story?

- it is not exciting. 239M.
- the atmosphere. 204M.
- the sniffing bearskin. 231M.
- the food. 239M.
- polar bears living in the same area as humans. 233M, 242M.
- the bear with human form. 212M, 234M, 230M, 219M, 237M.
- when the woman visits the bears. 205M, 238M, 227M, 226M, 222M, 221M, 218M, 211M.
- the kindness the bear shows the woman. 206M.
- when the woman reveals the secret to her husband. 217M, 220M, 224M, 232M, 234M.
- that women can't keep a secret. 213M.
- the bear playing with the woman's head. 202M, 203M, 210M, 215M, 226M, 228M, 230M, 236M, 240M, 241M, 242M, 243M.
- the killing of the woman. 203M, 209M, 210M, 242M, 236M, 235M, 232M, 226M, 215M, 216M, 222M, 233M.
- that the bear and the dogs rose into the sky and became a constellation. 202M, 243M, 241M, 240M, 231M, 225M, 230M.
- that the bear killed her cubs. 201M, 207M.

Miscellaneous:

"The title is out of place". 204M.

III.2.5 The Twenty Nigerian Readers in Nsukka: What did you find most exiciting or 'foreign' in the story?

- the de-lousing scene. 408M, 418M.
- the constellation. 403F, 418M, 419M.
- that the woman ran into the mountains instead of seeking help with her family as she would have done here. 401F, 416M.
- the bearskin. 405M.
- the bears with human form. 402F, 403F, 404M.
- that the bear is so kind to the woman. 406M, 410M, 411M, 413M.
- the bear uses her own gall to feed the lamp. 420M.
- the bear tells her cubs to eat as humans do. 420M, 418M.
- the killing of the woman. 404M, 412M, 417M.
- the dogs chasing the bear. 414M.

III.2.6 The Thirty-two Nigerian Readers in Benin: What did you find most exciting or 'foreign' in the story?

- the story is not exciting. 464F.
- a house out in the mountains. 482M.
- when the woman reveals the secret to her husband. 463M.
- the constellation. 460M, 465F, 466F, 473M, 475F, 477F, 478F, 481M, 484M,.
- the sniffing bearskin. 459M/F[1], 484F.
- that the bear took on human form. 459M/F[1], 461M, 462M,

464F, 465F, 489M, 485F, 467M, 471M, 476M, 478F, 480M, 481M, 482M.
- the kindness the bear shows the woman. 460M.
- the process of eating and cooking in the bear's house. 484 F, 481F.
- when the bear uses her own gall to feed the lamp. 459F, 459 M/F, 470M, 484F, 488M.
- how the old man knew where to find the woman. 472F.
- that the bear know that the woman had revealed the secret. 459M/F, 462M.
- the killing of the woman, 460M, 462M, 475F, 477F, 485F, 488M.
- that the bear kills her cubs. 474F.
- the relationship between man and animal. 483M.
- polar bears are foreign in this country. 464F, 469M, 476F, 479F, 483M, 486F.

III.3 QUESTION 3: What deeper meaning did you find in the tale?

III.3.1 The Nineteen Danish Readers: The deeper meaning.

- the story has no deeper meaning. 8F, 16F.
- never break a promise. 1M, 5M, 6F, 10F, 13M, 14M.
- you must leave other people alone. 11F.
- betrayal will always be punished. 7F, 15F, 17F, 18F.
- Man is a threat to animals. 12F.

Miscellaneous:
"The world situation. The bear represents the USSR and the woman is an American spy". 19F.

III.3.2 The Seven Greenlandic Readers: The deeper meaning.

- there is no deeper meaning. 602M, 607M.
- that the woman is killed because she tells her husband about the bears. 601M, 606F.
- that they took the cubs. 603F.
- that the bear played football with the woman's head. 603F.
- that the polar bears will soon be wiped out. 604M.
- it is tiresome to explain something that has no answer. 605M.

Miscellaneous: tiresome.

III.3.3 The Sixteen British Readers: The deeper meaning?

- there is no deeper meaning. 101M, 111M.
- loyalty/never break a promise. 102M, 105M, 108M, 115M.
- never trust the promise of others. 103M, 104M, 110M, 112M, 113M.
- the bear loved her cubs although she killed them. 106M.
- nothing good comes from lying. 107M.

- crime will always be punished. 114M.
- "do unto them before they do the same to you". 109M.

Miscellaneous:

"There's a pun on "The Barking Ones". - The title refers to the dog and also to the "barking" of the woman who gave the secret away". 103M.

III.3.4 The Forty-three Indian Readers: The deeper meaning.

- there is no deeper meaning. 239M.
- the killing of the woman and the cubs. 201M, 221M.
- animals are more human than men. 202M, 240M, 212M, 213M, 237M, 266M, 238M.
- never break a promise. 203M, 204M, 208M, 210M, 211M, 219M, 222M, 225M, 226M, 234M.
- people should stay at home where they belong. 205M.
- betrayal will always be punished. 207M, 211M, 212M, 213M, 214M, 228M, 230M, 231M, 232M, 241M.
- never harm somebody who has helped you. 214M, 217M, 231M, 233M.
- animals instinctively have a sense of revenge. 215M.
- the sentence "let me de-louse you". 218M.
- quarrelling is bad. 221M, 222M, 229M.
- humans should live peacefully with animals. 221M.
- a family without children has no importance. 224M.
- it is important to control your feelings. 225M.
- man is a threat to animals. 227M.

Miscellaneous:

"The sentence: "don't tell anyone about us, I am afraid for my poor little children because they are still so young". carries deep meaning. 223M.

III.3.5 The Twenty Nigerian Readers in Nsukka: The deeper meaning

- there is no deeper meaning. 403F.
- never reveal a secret/break a promise. 408M, 410M, 411M, 412M, 415M, 416M.
- never make friends with a polar bear because it may kill you when angered. 402F.
- husband and wife should live peacefully together. 404M, 418M.
- the bear knew that the woman couldn't keep a secret. 405M.
- betrayal will always be punished. 406M, 407M, 408M, 417M.
- the bear acted like God. 409M.
- never harm somebody who has helped you. 413M.

III.3.6 The Thirty-two Nigerian Readers in Benin:The deeper meaning?

- what we do to others, they will do to us. 459M/F[1]), 465F.
- the bear has supernatural qualities. 461M.
- man should respect the animals. 462M.
- women cannot keep a secret. 464F, 471M.
- never break a promise/reveal a secret. 466F, 467M, 476F, 477F, 482M, 485F, 488M.
- it is not possible to run away from problems. 460M, 480M.
- betrayal will be punished. 473F.
- the relationship between man and animal. 475F, 489M.
- the white man's influence on nature. 479F.
- human beings cannot be trusted. 481M, 482M.
- husband and wife should live peacefully together. 484F, 487F.

III.4 QUESTION 4: What moral or message do you think is to be found in the tale?

III.4.1 The Nineteen Danish Readers: The moral or message

Eight readers answered this question as part of question 3 (viz.: 1M, 2F, 6F, 7F, 10F, 11F, 13M, 15F.

- betrayal will always be punished. 3M, 14M, 16F.
- never break a promise/reveal a secret. 4F, 8F, 12F, 14M, 16M, 16F, 17F, 18F.
- show respect for other cultures. 12F, 19F.

III.4.2 The Seven Greenlandic Readers: The moral or message

- never reveal a secret/break a promise. 601M, 604M, 605M, 606F.
- don't fight with your wife. 607M.

III.4.3 The Sixteen British Readers: The moral or message

Three readers had answered this question as part of the answer at question 3, q.v.: 102M, 113M, 115M.

- death is inevitable. 101M.
- never trust other people. 103M, 116M.
- it is impossible to please everybody. 104M.
- only do to others as you want done to yourself. 105M, 109M.
- do not be selfish. 106M.
- those who lie/reveal secrets will be punished. 107M, 108M, 110M, 114M, 111M, 112M.
- polar bears are dangerous. 107M.
- don't kill wild animals. 108M.

III.4.4 The Forty-three Readers in India: The moral or message.

- it is harmful to quarrel. 201M, 221M, 222M.
- those who break a promise/reveal a secret will be punished. 202M, 203M, 204M, 206M, 207M, 208M, 211M, 213M, 215M, 216M, 217M, 219M, 223M, 224M, 225M, 226M, 232M, 233M, 234M, 235M, 236M, 237M, 238M, 239M, 240M, 241M, 242M, 243M.
- a husband must not neglect his wife. 209M.
- animals also have feelings. 210M.
- a mother will do anything for her children. 210M.
- never harm any other person. 230M, 233M, 237M.
- humans should be on friendly terms with animals. 221M, 227M 228M.
- don't be afraid to face the problem in life. 229M.
- the way in which the constellation was made. 230M.

III.4.5 The Twenty Nigerian Readers in Nsukka: The moral or message

- those who reveal a secret/break a promise will be punished. 401F, 402F, 403F, 404M, 405M, 406M, 415M, 416M, 417M, 419M, 420M.
- husband and wife should live in peace. 401F, 402F, 406M, 407M, 410M, 414M.
- always be grateful to those who help you. 403F.
- be good to other living beings. 406M, 412M, 413M, 418M.

III.4.6 The Thirty-two Nigerian Readers in Benin: The moral or message.

- those who reveal a secret/break a promise will be punished. 458F, 460M, 464F, 465F, 467M, 469M, 470M, 471M, 472M, 473M, 474F, 475F, 477F, 476F, 479F, 480M, 481M, 482M, 483M, 484F, 485F, 486F, 487F, 488M, 489M, 490M.
- husband and wife should live in peace. 458F, 459M/F[1] 467F, 478F, 485F.
- never return good with evil. 461M, 464F, 465F, 472M, 476F, 477F, 478F.
- always be truthful. 463.
- never trust anybody. 466F.
- what you do to others will be done to yourself. 488M.

III.5 QUESTION 5: Do you think that there are things in the story which have a symbolic meaning?

III.5.1 The Nineteen Danish Readers: The tale's symbolic meaning

4 readers have answered question 3+5 in one (see question 3). And 7 readers did not answer the question/found nothing symbolic. viz., - 1M, 3M, 4F, 7F, 9F, 10F, 15F.

Other

- the bears. 5M.

- the title. 6F.
- the bearskin. 11F.
- "the bear's way of living sybolises a Nordic way of surviving". 12F.

III.5.2 The Seven Greenlandic Readers: The tale's symbolic meaning

Five readers wrote 'no' and the like: 601M, 602M, 605M, 606F, 607M.
One reader had difficulty in expressing the lices: 603F.
One reader thought the story covered the themes of betrayal among humans and the possible extinction of seals and polar bears.

III.5.3 The Sixteen British Readers: The tale's symbolic meaning

5 readers have not answered the question/found nothing symbolic. 106M, 108M, 109M, 115M, 116M.

Other
- the bear symbolises a god. 102M
- the woman is symbolic of morality. 103M.
- the man of evil. 103M.
- someone is always testing you out. 105M.
- the bear with human form. 107M.
- the bear symbolises poor people, the husband symbolises the rich. 112M.
- the bear,seal, man, woman, lice, dogs, old man. 113M.

III.5.4 The Forty-three Readers in India: The tale's symbolic meaning

8 readers did not answer the question/found nothing symbolic. (208M, 216M, 225M, 223M, 226M, 234M, 238M, 240M).

Other
- the bear. 201M, 211M, 204M, 209M, 210M, 213M, 241M, 214M, 219M, 220M, 222M.
- the bear and the dogs rising into the sky and turning into a constellation. 202M, 207M, 217M, 235M, 236M, 239M.
- the title. 205M, 233M.
- the bearskin. 207M, 221M, 232M.
- the sentence "let me de-louse you". 215M, 224M, 230M, 232M.
- the woman's head. 218M, 232M.
- the bear with human form. 228M, 239M.
- the first line of the story. 229m.
- the husband. 219M.
- the woman. 204M, 211M, 213M, 241M.
- the word "platform". 230M.
- the word "blubber". 230M, 232M.
- the gall. 230M.
- the sentence "it is as human's do". 231M.

- the sentence "Whereever can I hide". 231M.
- the sentence "the poor thing". 231M.

III.5.5 The Twenty Nigerian Readers in Nsukka: The tale's symbolic meaning

3 readers did not answer the question/found nothing symbolic, viz. 406M, 407M, 410M.

Other

- the blubber. 402F, 416M, 418M.
- the sniffing bearskin. 402F, 405M.
- the seal. 402F.
- the constellation. 403F, 404m.
- the sentence "let me de-louse you". 408M, 413M.
- the bear. 409M, 412M.
- the woman. 414M.
- the bear killing the cubs. 415M.
- the sentence "Come on, it won't hurt you". 418M.
- the sentence "Under the platform in the side-room". 418M.
- the last paragraph. 419M.
- the title. 420M.

III.5.6 The Thirty-two Nigerian Readers in Benin: The tale's symbolic meaning

7 readers did not answer the question/found nothing symbolic. (Viz., 463M, 467M, 468M, 469M, 471M, 472F, 486F).

- the solitude of the mountains. 458F, 482M
- the old man. 459M/F[1], 465F, 479F.
- the polar bear. 460M, 462M, 470m, 487M, 489M.
- the gall. 462M, 473M, 474F.
- the killing of the woman. 464F.
- the bearskin. 466F.
- the sentence "let me de-louse you". 466F, 489M.
- the dogs. 470M.
- the bear and dogs rising into the sky and forming a constellation. 473M, 475F, 484f, 489M.
- the woman, 476F, 480M, 464F.
- the seal. 478F.
- the bear with human form. 481M.
- the platform. 481M.
- the bear playing football with the woman's head. 488M.
- the cubs symbolise the death of two children. 484F.

III.6 QUESTION 6: Where do you think the story comes from?

III.6.1 The Nineteen Danish Readers: Danish version. The story's provenance

(The readers read version 3 of the tale which was not explicit on the species of bear) (See Paper 4:35).

- Canada. 1M, 6F, 8F, 10F, 11F, 18F.
- Northern parts of Scandinavia. 3M, 17F.
- Norway, Northern Sweden. 4F.
- America. 5M, 11F, 13M, 16F, 19F.
- Greenland. 7F, 13M, 15F, 16F.
- Lapland. 10F, 11F, 12F.
- The USSR. 17F.
- Alaska. 18F.
- Germany. 18F.

III.6.2 The Greenlandic Readers: The story's provenance

- Canada. 605M, 606F.
- Alaska. 601M, 605M, 606F.
- The Artic regions. 601M, 605M.
- Greenland. 604M, 606F, 607M.
- From the Jnuits (Eskimo people). 602M.

III.6.3 The Sixteen British Readers: The story's provenance

- Los Angeles or London (the reader assumes the story was made up for a test). 101M.
- Scandinavia. 102M, 108M, 116M.
- Denmark. 103M.
- Austria. 104M.
- The USSR. 104M, 108M, 116M.
- Greenland. 105M, 107M, 110M, 115M.
- Arctic or Antartic. 106M, 113M, 115M.
- Alaska. 107M.
- Iceland. 107M.
- Canada. 109M, 115M.
- Norway. 111M, 114M.
- Poland. 112M.
- Great Britain. 113M.

III.6.4 The Forty-three Readers in India: The story's provenance

- the North or South Pole. 201M, 204M, 207M, 217M, 219M, 220 M, 221M, 222M, 228M, 235M, 236M.
- England. 208M, 232M.
- the country of polar bears. 202M, 209M, 211M, 213M.
- Northern Europe. 210M.
- Scandinavia. 212M, 236M, 239M.
- Norway. 215M.
- Russia. 215M.
- North America. 217M.
- Canada. 222M, 243M.
- Switzerland. 222M.
- Tundra areas. 222M, 228M.
- Greenland. 225M, 231M, 237M, 238M, 240M, 242M.
- India. 230M.
- Alaska. 239M.

- the countryside. 206M, 214M.
- area. 224M, 203M, 216M, 218M, 229M, 233M.[2]

III.6.5 The Twenty Nigerian Readers in Nsukka: The story's provenance

- in an area with solitary mountains. 401F, 416M.
- Australia. 402F.
- Africa. 404M, 405M.
- Iceland. 408M.
- Northern Europe. 409M.
- Canada. 410M, 411M, 415M, 419M.
- Asia. 412M, 413M.
- Germany. 414M, 418M, 420M.
- Norway. 415M.
- Scotland. 416M.
- any foreign country. 403F.
- area. 406M, 407M, 417M[2].

III.6.6 The Nigerian Readers in Benin: The story's provenance

- Canada. 458F, 473M, 478F, 483M.
- the USSR. 458F.
- the Arctic regions. 459M/F[1], 469M, 475F, 486F.
- England. 460M.
- Bantu area (South-West Africa). 461M.
- North America. 462M, 465F, 470M.
- a western country. 463M.
- Germany. 467M.
- Alaska. 471M, 478F.
- Greenland. 474F, 490M.
- Africa. 476F, 485F.
- the countryside. 480F, 488M.
- Norway. 481M.
- Nigeria, Lagos. 482M.
- China. 484F.
- a mountain area. 489M.

IV. CONCLUDING REMARKS

It must be stressed that the phrases listed above are heavily edited. They have been lifted out of the context of complete answers, and are therefore, at best, only pale reflections of the responses of our readers. The statements in the present paper are to be used mainly for generating the questions in the questionnaries on the readers responses to The Barking Ones. In the context of the "Folktale-project", the above listing will therefore serve to identify readers whose statements are used as questions, or

provide us with a stepping board for the questions. The readers' responses do have an inherent scholarly value, but in so far as it goes beyond the confines of the "Folktale-Project", we shall content ourselves with gladly putting them at the disposal of scholars who wish to study them.

In our context, the conclusions we dare make are somewhat limited: we have not systematically connected the readers' responses with anything but the barest information on their backgrounds and since our aim has been to obtain qualitative data, there is really no basis for making major bogus statistics from the readers' statements. Furthermore it is a drawback that males are overrepresented.

However, there are a few features which deserve being mentioned.

First, The Barking Ones is clearly more unpopular with our European readers that with Non-europeans. There is no indication that our Indian and Nigerian readers have liked it out of politeness only.

Furthermore, themes concerning relationships in families and interhuman relationships (betrayal and the like) stand out stronger in the essays than they did in the introspection studies, which covered virtually only Westerners. Similarly, there is a probing of human character which is suggestive. There are, thus, at least three areas where we may expect the extensive data collection to show cultural differences.

V. NOTES

1. Reader 459M/F is a group consisting of two boys and a girl.

2. The otherwise mysterious answers "area" at question 6 is due to the infelicitous layout of our questionnaire (Appendix B): Some readers have interpreted the two suggestions as alternatives (country/area).

APPENDIX A

essay

Folktale 9:27

INSTRUCTION

WITH THIS PAPER IS A TALE WHICH WE ASK YOU TO READ CAREFULLY. WHEN YOU HAVE FINISHED READING THE TALE, YOU WILL BE GIVEN SOME QUESTIONS TO ANSWER. PLEASE PUT UP YOUR HAND WHEN YOU ARE READY FOR THE QUESTIONS.

Thank you for your co-operation,

Cay Dollerup Iven Reventlow

Carsten Rosenberg Hansen Chris Tinson

Folktale 9:28
Essay

APPENDIX B

PLEASE WRITE THE TITLE OF THE STORY ON THE FIRST PAGE, AND INDICATE WHETHER YOU ARE A GIRL OR BOY.

We should like you to answer the following questions - and please remember to number your answers. You may keep the text while you are writing your answers.

1. Did you like the story, and if so, why?

2. What did you find most exciting or 'foreign' in the story?

3. What deeper meaning did you find in the tale?

4. What moral or message do you think is to be found in the tale?

5. Do you think that there are things in the story which have a symbolic meaning?

6. Where do you think the story comes from (country/area) ?

Many thanks for your cooperation,

Cay Dollerup Iven Reventlow

Carsten Rosenberg Hansen Chris Tinson

Folktale 9:29

REPORT ON ESSAY COLLECTION (FOLKTALE)

Please fill in the following information and return to this department with the answers.

Place: _____

The texts were handed out on (date) _____

by (name/s) _____

to (number of students) _____, of whom

males (number) _____ females (number) _____ .

Name of the class/classes (if any) for acknowledgement purposes: _____

Please give us a brief description of the students' educational background: _____

_____

_____

_____

_____ .

The mother tongue of most/all students is: _____.

Indicate (only if non-controversial) the religious affiliation of most students: _____.

Did anything special happen during the study, e.g. questions, interruptions, cribbing? (If so, please only identify the answers to us but do not say anything to the students).

_____

_____

_____

Address to which we can send information about the study to the students : _____

_____.